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amounted to £5 12s. After the service a meeting was held, over which the Rev. Alexander Webster presided, when Mr. Campbell explained the origin and purpose of the League of Progressive Thought and Social Service, and a resolution was passed deciding to form a branch of the League in Aberdeen. The inaugural meeting is to be held in the Church Hall next Tuesday.

A CARD from Wellington, New Zealand, from Dr. Tudor Jones, tells us of the progress made towards the building of the new church. The plans have been accepted and tenders invited, but a new bye-law compels the congregation to build in brick, so that the cost, apart from the price of the land, will be about £2,500, and the appeal for money becomes more urgent than when it was first made. It will be the only church in the city so built, Dr. Jones says, for even the Pro-Cathedral is only of wood. It is encouraging to hear that interest in the services increases rather than diminishes, and the place of meeting is frequently crowded out. On September 8, at a conversation in connection with the church, occasion was taken by the philosophy class to present Dr. Tudor Jones with a handsome travelling bag and New Zealand rug, not, as the chairman remarked, for going away, but for use in spreading Unitarianism in that country. Another surprise was the presentation of three large volumes of philosophy, on behalf of "The Stragglers."

Two addresses on the devotional life formed an important part of last week's proceedings at the Congregational Autumnal Assembly in Liverpool. One was by the Rev. H. Arnold Thomas, of Bristol, on "Conditions of Spiritual Well-being." The other, by the Rev. Thomas Dunlop, of Bootle, on "Spiritual Life in its Unwritten History," was a fine eulogy of those many gentle lives which slip away unnoticed but leave the world enriched. Such lives are "spent in sequestered nooks and by-paths, noiselessly, secretly, unknown, unheard of." "A perfect spiritual life, like charity, is perfectly unconscious and unsuspecting; it ceases to be self-assertive, it falls away from self scrutiny and keeps no diaries."

SPEAKING of present-day theological unrest, the Rev. W. B. Selbie, of Cambridge, in his paper on "The Faith of our Churches," said: "Much of our present distress is due to a confusion between the Gospel which is the central fact of Christianity, and those intellectual explanations of the Gospel which we know as theology."

It should be remembered, therefore, that the Christian religion was an experience and a life long before it became a creed or a theology; and that with many people it can remain an experience still, and be vital and effective as such, without ever attaining to the dignity of complete individual expression." Dealing with the craving of the human mind for authority in matters of faith, Mr. Selbie declared, "Congregationalism suffers even in the estimation of its own sons, because it is supposed to be a creedless system. Again and again in our history we have been offered forms of belief, which, though they have not been imposed upon any, have yet been regarded as useful and necessary in order to convince the outside world of our soundness in the faith. All such attempts are to be deprecated as being contrary to our genius and dangerous to that liberty which is our birth-right. The constitution of our churches is not credal in its basis, but spiritual." Let us hope that these bold words will be read (unless he was present to hear), marked, learnt, and inwardly digested by Mr. Selbie's distinguished predecessor at Emmanuel—Dr. Forsyth.

THE Rev. David Walters read a remarkably business-like paper on "Procedure in Filling Vacant Pastorates." The problem of their ministry turned on the question of efficiency. The bare ungarnished facts were that they had (a) ministerial "failures," (b) ministerial "misfits," (c) ministerial "played-outs," and (d) ministerial "stay-ons." His remedies were an honourable way out of the ministry for men who ought never to have come in, and a system of ministerial transfers at the end of stated periods, five, seven, or ten years, as the case might be. This system would secure the position of every minister able and willing to work; it would actually increase the average length of pastorates; it would free some of their ablest ministers to give a lift to Congregationalism in more than one town; and it would promote efficiency without encroaching on Independency.

The Spade and the Sickle, the monthly issue of sermons by the Rev. E. I. Fripp, has migrated with him from Clifton to Leicester, where they may now be had from him at the Great Meeting, Bond-street (a penny a sermon, and by post eighteen pence a year). This month's issue, No. 14, is on "Minister and People in a Free Church," and it is the sermon Mr. Fripp has preached on the opening of his successive ministries at the Old Meeting, Mansfield; All Souls' Church, Belfast; Oakfield-road, Clifton; and now, the Great

NOTES OF THE WEEK.

THE bicentenary celebrations at the Great Meeting, Leicester, are reported this week, also the Council meeting of the British and Foreign Unitarian Association, and the Provincial Assembly meeting of London and the South-Eastern Counties at Maidstone. The Gee Cross bicentenary celebrations we hope to report next week, and shall then also publish the Rev. W. J. Jupp's assembly sermon on "The Challenge of the Ideal."

THE Rev. R. J. Campbell preached in the chapel of Manchester College, Oxford, on Thursday evening, October 22. The body of the chapel was reserved for members of the University, and it was crowded. "Why do ye spend your money for that which is not bread?" was the text, and the sermon was a moving appeal for the recognition of the spiritual reality of life the "surge of God" into the life of man. They were, Mr. Campbell said, face to face with great spiritual forces—old creeds were being suspended, a new society was being constructed, men were seeking God in places where the saints of old would not have looked for Him. He called upon them to awake to the need for putting spiritual things before material ones, and for awakening to the crowning fact that God Himself is life. On the same day Mr. Campbell lectured at Ruskin-College, where his address met with an equally warm response.

ON Tuesday the Rev. R. J. Campbell preached at Aberdeen in the Unitarian Church the same sermon, we gather, as in Manchester College Chapel. A full report appears in the *Aberdeen Free Press* of Oct. 28. A collection for the unemployed

Meeting, Leicester. It is a fine presentation of the ideal of ministry in a Free Church, standing with Richard Baxter, for "catholicity against all parties," and the sermon should be widely read.

THERE are several passages that we should like to quote, but must be content with one:—

"To us as a denomination the words of Christ are profoundly applicable: ' Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdom of God.' Our Liberalism demands of us that we of all people should not be lax, irregular, indifferent, apathetic. An empty church with us is worse than no church. Services and sermons that are tolerable are intolerable. Singing, reading, praying, preaching, that are an infliction are anathema. An easy acquiescence in inefficiency and dulness, in what is slipshod, irresponsible and unworshipful, is fatal, absolutely destructive to our religious profession—as mischievous to the cause of freedom in Christianity as a moth fretting a garment or a canker at the heart of the rose of Sharon. If we have a Church at all, let it be one to which we give of our best—our highest and deepest thought, our health and strength, our money and energy and taste, our love and sacrifice—as dear and sacred to us as our own homes. Religion, as I conceive it, is the one subject wholly and entirely worthy to occupy a strong man's powers. Without it life is impoverished, duty reduced to prudence, the universe to necessity and mechanism. It is needed to give everything its true and full significance. It is not of 'human invention,' but of 'human nature,' not an accessory of life, but its condition and fruition. We perish without a vision. The great motive of work and suffering is gone in its absence. It is the corner-stone of philosophy, the crown of science, the very root and flower of ethics. Art, poetry, the imagination, all feed upon it. It preserves the sweetness of charity, is the nourisher of love and patience, alone changes the heart of the tyrant and gives courage and strength to the oppressed, is the one force I know of capable of grappling with the selfishness and sin of our age. Where else will you look for the faith and love we need to deal with the gigantic problems that are fast coming upon us? To think meanly or indolently of religion is to hold cheap mankind, civilisation, progress, the universe, existence itself."

ONE of the new tracts issued by the Fabian Society reprints from the *Westbourne Park Record* an address delivered by Dr. Clifford last June to the London Baptist Association on "Socialism and the Churches." "Socialism," he says, "is a movement, and not merely a theory or a set of theories. It is of the first importance that we should regard it in that light, so that we may not be entangled in the various speculations which have sought shelter under the Socialistic label, or be misled by the sophisms and vagaries of some of its advocates, or blinded by the prejudices and falsehoods of some of its antagonists. Primarily, it is a movement in the Social State, as 'Modernism' is a movement in the Roman Catholic Church, or as

Puseyism was an ecclesiastical movement, originating about the same time as Socialism, within the Anglican Church, or as the Evangelical Revival was a religious movement in the eighteenth century. Essentially Socialism was, and is to be judged as, *a movement, a tendency, a pushing forward of the inner soul of humanity towards its predestined goal.* Now, as a movement it has a governing idea and a practical method, but the vital element is its *spirit.* Socialism is a spirit of justice and charity, of broad sympathies and general goodwill, of universal amity and benevolence, of service to others and not of getting for self. H. G. Wells, in that most illuminating and enriching book, 'New Worlds for Old,' says: 'Socialism, as he understands it, is a great intellectual process, a development of desires and ideas that takes the form of a project—a project for the reshaping of human society upon new and better lines.' It is that; but it is more. It is an ethical and religious effort, proceeding from within the soul of the human race, for pulling down principalities and powers, and spiritual wickedness in high places, and bringing every thought of man into captivity to the obedience of the teaching and spirit of Jesus Christ, the Saviour and Leader of men."

SUCH is Dr. Clifford's view of the spirit of Socialism. For his account of its working idea we must refer readers to the tract itself. There is a fine passage on the catholicity of the movement, declaring it not to be a class movement, and then Dr. Clifford adds:—"The civilised world is gradually but surely travelling towards Socialism. The good seed sown with weeping and tears by Carlyle and Ruskin, Lord Shaftesbury and Saint Simon, Proudhon and Fourier, Ebenezer Elliot, and Ernest Jones, and others, is yielding its harvest in some thirty, in some sixty, and in some a hundred fold. We have socialised transit and illumination, and we are socialising hygiene and medicine. Officers for the care of the health of the public, and district nurses for ministry to the sick, are becoming part of our civic and political administration. Just as we organise for the defence of our citizenship by the army and navy, so we are constructing a department for the defeat of disease and the maintenance of health."

THAT there is Divine purpose in the movement Dr. Clifford is convinced, and that it needs above all things the efforts of earnest, religious men. "The movement will not advance on sure and solid lines unless it is fed with the intelligence and faith, the patience and love, the hopes and high ideals, the sense and the enthusiasm of *spiritual* brotherhood. Without that aid it will sink into a dull, dead mechanism, or a more or less skilfully constructed machine, and become a mere matter of ballot boxes and suffragists, as if man were only created to 'mind a machine,' and women were added only to give pleasure to him when the 'minding' was done, and children followed so that the 'minding' of the machine might not come to an end. Let not the churches fear. If they are alive they will be wanted. If they are not alive they had better be carted away and buried. If they are faithful to Christ and

His teaching and spirit, they will supply one of the most influential forces for forwarding the great social change. Socialism demands a far higher level of intelligence, of knowledge, of drilled capacity, of freedom and of moral worth than individualism. You cannot re-mould society out of illiteracy, indiscipline, intemperance, and selfishness. The full co-operative Commonwealth is only possible when you have the best all-round type of man and woman—educated, drilled, self-reverent, self-controlled, self-sacrificing, free, and brotherly: capable of suppressing greed of gain and finding satisfaction in service." This is an address to be pondered not only by convinced Socialists, but still more by those who are quite unconvinced of the soundness of any complete Socialistic theory, and yet desire to enter into the spirit of the ideal, which has captivated so many noble men.

AT the Modern Gallery in New Bond-street, Mrs. H. Forster Morley (Ida Morley) has had this week an exhibition of her water-colour pictures, which it was a great pleasure to see. "Land-ways and Water-ways" the collection was called (there were 67 of the pictures, and four others in oils): Ways on the open road or hillside, over broad commons or through quaint villages, and, again, over the sea or among the picturesque shipping of the harbour and by quiet rivers. Mrs. Morley has the true touch and the sense of beauty in quiet places, which in these pictures one could thoroughly enjoy. Midhurst in Sussex, and Looe on the Cornish coast, each furnished a good number of subjects, and there were some pleasant reminders of the International at Geneva in 1905, in sketches at Les Praz and afterwards on the Gorner Grat. Other mountain scenes were of Helvellyn, from Low Nest, and of the Arran hills from the road to Brodick. Bits of the old world one saw in the pictures of Wylde's Farm, Hampstead, and the Inn yard at High Wycombe; the beauty of London in the view from the windows of Carlton House Terrace and of the Victoria Embankment seen from the river. The exhibition does not close until 6 o'clock to-day (Saturday), so that we may perhaps still have the satisfaction, by means of this note, of sending a few more friends there. And for those who cannot go, we may be permitted to say that by no means all of the pictures are sold as yet, and lovers of water-colour would not be ill-advised to inquire for some of these in the artist's studio.

ALONG with the pretence of infallibility goes the monstrous claim of dominion over the human mind and conscience. As insanity is the worst of maladies, so the suppression of reason by churchly authority is the worst of tyrannies—an exercise of power carefully avoided by the Supreme Ruler of the universe. How infinite the condescension, how divinely delicate the courtesy, with which the Spirit approaches every weak and sinful soul with the whispered challenge, "Come now, and let us reason together!" God will not have slaves, but sons. He seeks for worshippers only those who worship Him as a Father, in spirit and in truth.—C. G. Ames.

PROVINCIAL ASSEMBLY OF LONDON
AND THE SOUTH-EASTERN
COUNTIES.

THE Assembly met at Maidstone on Wednesday. There was service in the Earl-street Chapel at half-past eleven, and as a party of about seventy had travelled by the early train from London, and a good number, in addition to Maidstone friends, came from other places, there was a very good congregation. The service was conducted by the Rev. J. Page Hopps, Mr. John Harrison being at the organ, and the sermon was preached by the Rev. W. J. Jupp, of Croydon. "The Challenge of the Ideal" was the title, and the text, the appeal of Jesus to the young man with great possessions, "Come, follow me." The sermon was full of inspiration, and we hope to publish it in full next week.

Lunch followed, in the Old Palace, a fine old building, close by the parish church, now devoted to public purposes. The company numbered about 140. The President, the Rev. F. H. Jones, presided, and after lunch he and the Rev. A. Farquharson welcomed three Nonconformist ministers who were present as guests, and the Rev. S. King, of the Congregational Church, made a cordial and earnest response. A friendly letter from the Vicar was also read.

THE BUSINESS MEETING.

The President took the chair for the business meeting, which was held in the Chapel in the afternoon. The Rev. F. Allen, hon. secretary, called the roll, and the President then delivered his address as follows:—

THE PRESIDENT'S ADDRESS.

Looking back at the reports of the Annual Meetings of our Provincial Assembly, I find that in its earlier years it was customary for the President to deliver an address at the close of the business meeting. That does not seem to me a very desirable arrangement, for if the address is really important and interesting, the business of the Assembly becomes a matter to be hurried through as quickly as possible in order to get it out of the way and hear the President; and if the address be only of ordinary calibre it becomes a mere tag to the business meeting, winding up in dilatory fashion what it would be best to wind up quickly when it is done.

Five years ago Mr. Freeston established a new precedent, and gave his address in moving the adoption of the reports. This was followed by Mr. Bruce; but last year, in blind obedience to our Secretary, I reverted to the old practice, not without protests afterwards on the part of some who would have preferred to hear the address at the beginning and others who, at any rate, did not wish to have to stay and hear it at the end. This year I am going to take upon myself to establish a new precedent—new to us, but old and long established in our Sister Assembly of Lancashire and Cheshire—and give the address before the business. But you need not be alarmed, for it will be very short—a mere glance at the past and the future.

In looking back, I must confess to having done less myself during the past year than I had hoped to do in visiting the

churches. Preaching engagements which I could not refuse in churches where I had been before have prevented me from visiting new ones, and other duties have sometimes extended into the Sunday and kept me at home. But there are now, I am glad to say, but very few of the churches—some six or seven in the whole Province—that I have not visited at one time or another, and with these I still hope to become acquainted if they will accept a visit from one who is merely an ex-President. But I have, I hope, been of some little service to the churches. Your Committee, I can assure you, has been by no means idle. Your Minister has exerted himself to the full measure of his strength, and even beyond its proper limitations. Your Treasurer has left you with a balance-sheet which shows £50 18s. 6d. due to him at the beginning of the year and in some mysterious way nothing at all due to him at the end, so that his successor starts with a clear sheet; and your Secretary has shown his usual keen interest in the details of the work throughout the year. We have done what we could, and there has been no lack of interest in the work of the churches during the past year. The successors of Mr. Edwards and Mr. Harrison will have hard work to fill their places as worthily as they have filled them.

As for the future, we must look forward hopefully. The problems before the country are perhaps greater and more urgent than ever before. And all problems of life and society, if they are to be solved satisfactorily, must be dealt with in a religious spirit. The root of life must be in the churches if they are true to their proper function, and if they are assemblies of those who are at least striving to be faithful to their calling.

Two years ago, when Kirkman Gray, in drafting the Report of the Public Questions Committee, declared that we must look to the Churches for guidance in dealing with these matters, he was rebuked for claiming too much, and told that men now looked elsewhere, that these things were altogether a matter for civil and political institutions, and not for religious organisations. No doubt, so far as actual machinery and organisation is concerned, this is true. The association of individuals who co-operate for a practical relief of the pressure of poverty will not be the same group that meet in any one given place of worship, and I don't think they will ask the opinion of a chapel-committee as to their methods. But they will be men and women who have received their impulse to act either from a religious spirit or from a non-religious spirit. The changes will be brought about either through the spirit that gives or through the spirit that is compelled to take because no man will give.

Happily for us, the true spirit of Christianity has not been killed by the old quarrels of the Christian Churches, and they are now uniting more and more in the great contest with disease and misery and destitution. The present Government has many things on hand for the relief of the burdens and removal of the temptations of life. In connection with our churches there is a growing desire for such study of the great problems as will enable us to deal with them wisely and effectively.

They will be with us for many a long day yet.

There is ever before us the problem of the unemployed, the lives of those who simply cannot, through the ordinary machinery of our modern civilisation, obtain food for themselves and their families. And there is also the problem of the employed but insufficiently paid, those who are doing their full share in the work of the world day by day and week by week, but are not receiving anything approaching their share of this world's goods in return.

I sat upon a Committee of the St. Pancras Board of Guardians on Monday last. A case was brought before us of a child in the school infirmary whose father was in full work. What was he to contribute to the maintenance of the child? It was found that he was a goods porter on the Great Northern Railway, he had a wife and five other children to maintain, and his wages were eighteen shillings a week. You and I are kept alive and in comfort by the labour of these men. They assist in bringing up to town and distributing the food we eat and the clothing we wear—bringing these things up in abundance for us and ours—and we allow a man and his wife and children to have each week as their share of food and clothing and all other things as much as they can purchase with what is left out of eighteen shillings after the rent is paid. And then we sit to consider whether we can make him pay anything for his little sick child in the infirmary so as to keep our rates down, and we decide that we can't. But there is more to be done than that. We have to consider how we can secure to him a larger share of the goods of this world. This problem also lies before us and about us daily. It is the Christian spirit that has made us recognise that there is such a problem to be solved; that we who have cannot be satisfied merely to have; that if faith is vain when it merely says, "Be ye warmed and fed," it is still more vain when it says, "It is no concern of mine whether ye are warmed and fed or not."

I am by no means anxious that those times and seasons which have formerly been specially devoted to the renewal of the spiritual life in man should now be devoted to what is called practical work—often only the discussion of methods in place of the strengthening of the spirit. I desire only that the Churches should recognise that their peculiar function is not in vain and is not superseded, if they can maintain a spiritual insight and a divine communion, which shall be the spring of active exertion for the promotion of the Kingdom of God upon earth.

The following ministers were elected members of the Assembly, the Revs. T. E. M. Edwards, H. W. Perris, F. T. Reed, D. Delta Evans, and J. A. Pearson.

Mr. JOHN HARRISON, in presenting the accounts for the last time as treasurer, said that it was with great regret he relinquished the office, which he had held for six years. It had been a peculiar pleasure to him to establish the Auxiliary Fund, by which ministers in the province with salaries of £200 or under received help towards the premiums of the Pensions Fund. He left the accounts to his successor clear of any adverse balance.

The PRESIDENT moved the adoption of the reports, which had been printed and circulated before the meeting.

COMMITTEE'S REPORT.

THE Report of the Committee (the 20th) recorded with much appreciation the visits paid to the churches of the Province last autumn by the Rev. Joseph Wood, President of the National Conference; the establishment of Sunday evening services at Watford, "to meet the wants of those who believe that the true incentive to all improvement, both personal and social, is a religious one, and who desire to worship in spirit and in truth without being required to subscribe to any set forms of belief"; the re-organising of the Lay-preachers' Union; the arrangement by which Mr. Hipperson now conducts the service on Sunday mornings at Peckham, and various exchanges between ministers in the Province. The Committee then reported with great regret the resignation, on account of failing health, of the Rev. T. E. M. Edwards, the Minister of the Assembly, "whose earnest, painstaking, and devoted labours among the churches for the past fifteen years have gained him the esteem and affection of the members of the Congregations in the Province"; and also the resignation of the Treasurer, Mr. John Harrison, of whom it was said: "It is difficult adequately to state how much the Assembly is indebted to Mr. Harrison for all that he has done during the six years in which he has held that office, the duties of which he has most faithfully performed, devoting to them much of his valuable time. To Mr. Harrison's zeal and energy the success of the Ministers' Pension and Insurance Auxiliary Fund is very largely due. The Committee are certain that the members and friends of the Assembly will heartily unite with them in sincere and grateful thanks to Mr. Harrison for his unvarying generosity and kindness." The losses of the Assembly through death were also recorded of the late President, Mr. William Wallace Bruce, the Rev. George St. Clair, F.G.S., and Mr. Madocks, former members of the Committee. Changes in the pulpits of the Province were noted. The following ministers have resigned:—Rev. J. Tyssul Davis (Chatham), now in Ceylon; Rev. H. Woods Perris (Forest Gate); Dr. Charles Read (Rhyl Street); Rev. Felix Taylor, B.A. (Richmond); Rev. F. Teasdale Reed (Bessells Green); and Rev. W. H. Rose (Walthamstow), now of Rhyl Street. The Rev. E. Rattenbury Hodges and Clement E. Pike, now at Tavistock and Bridgewater severally, have left the Province. A cordial welcome is extended to Rev. Dr. C. G. Cressey, successor to the late Rev. F. W. Stanley, at Brixton; Rev. J. Morgan Whiteman, Chatham; Rev. S. Burrows, Hastings; and Dr. F. W. G. Foat, M.A., Stoke Newington—who have settled at those churches during the year. After a word of cordial recognition and thanks to the Lay-preachers for their services so kindly and freely given to the churches of the Province, the Report concluded: "In conclusion, the Committee are deeply impressed by the future possibilities of this Assembly as a Union of Free Churches. On all sides there is a movement of thought and an impatience

with the old teachings. The centre of religious interest appears to be changing. Instead of being applied to the interpretation of an ancient Revelation, the interest is now directed upon the meaning of the Life that now is, and the appreciation of the Ideals of Truth, Justice, and Love to our Social Relationships. As Free Churches applying unfettered inquiry to all matters affecting man's spiritual welfare, we may be of invaluable service to those who, having broken from the bonds of ancient creeds, are seeking the Truth but are not prepared to bind themselves to any new Formula of Faith."

REPORT OF THE ADVISORY COMMITTEE.

The Committee, after full consideration, has granted the usual certificate to the Rev. Kenneth Herbert Bond, formerly a Baptist Minister.

From time to time the Committee receives applications from candidates who neither have had ministerial experience nor have received the usual ministerial training, and yet obviously possess many important qualifications for the ministry to which they desire to devote their lives. While dealing with each such case on its own merits, the Committee usually withholds its certificate for the time being, but recommends the candidate to take, and as far as it has opportunity helps him to obtain, Probationary work as a Lay Helper. If the results are satisfactory he will receive, after not less than three years, the full ministerial certificate. Thus, during the past year the Committee has recommended Mr. Arthur H. Biggs, M.A., for a Probationary appointment, and it has also recognised the faithful work of the Rev. Richard Newell, as minister at Framlingham and Village Missionary in Suffolk, by granting him the full certificate as minister.

W. BLAKE ODGERS, *Chairman.*

REPORT OF THE MINISTER OF THE ASSEMBLY.

"It is with mingled feelings," said the Rev. T. E. M. Edwards at the beginning of his report, "I present to you my last report. For fifteen years I have been closely identified with the churches of the Assembly, and have become intimately acquainted with their special difficulties and needs. The hearty welcome which has always been accorded me has made me feel that they regarded me not as a mere official, but as a friend and helper. It is with deep regret I have been obliged, under medical advice, to retire from continuous work, but desire to acknowledge with sincere gratitude the many acts of kindness and expressions of confidence which I have received during my ministry in the Province. My interest in the Assembly's work will not cease with my official severance. I shall count it a privilege to be permitted to render any service that lies in my power in the days to come."

Mr. Edwards then went on to speak of the discouragements of small congregations, and the brave spirit of faithfulness that may animate them, and the value of the earnest religious life they cherish. He referred with warm commendation to Stratford, which now passes under the

care of the London District Society, and added some notes on other congregations, recording with special pleasure the progress at Ilford, and the stone-laying for the new church.

"I cannot close this report," Mr. Edwards added, "without placing on record my appreciation of the help which ministers and laymen have so cordially rendered, and of the invariable courtesy I have received from them during the many years we have been associated in the work of the churches. For my successor I ask that the same hearty co-operation may be given, and that the same mutual confidence may be cherished."

PUBLIC QUESTIONS REPORT.

The seventh annual report of the Public Questions Committee dealt first with the Licensing Bill, as follows:—

The national struggle over this question has now perhaps reached a more acute stage than ever before in the history of the nation. It is useless to disguise the fact that this has now become to a very large extent a contest between the religious organisations of the country and the vested interests of the drink traffic. The two great demonstrations, held in Hyde Park for and against the Bill now before Parliament, indicate conclusively the vital importance of the struggle now going on in this country. It is to be hoped that the Churches will appreciate the gravity of the issue and the duty that is laid upon them.

As the Education difficulty is apparently far from a final solution, it is desirable to consider the newest available evidence which may throw any light upon it. Those who are drawn towards what is loosely called the "Secular Solution," and those who are opposed to it, will alike do well to study carefully two highly instructive volumes recently published under the editorship of Professor M. E. Sadler, containing the results of an international inquiry into the working of "moral instruction and training in schools."* This is probably the most complete conspectus of expert opinion on this topic that has appeared. It sets forth the results of religious and moral training in the public schools of the United Kingdom, France, Belgium, Scandinavia, Switzerland, Germany, the United States, three of our own Colonies and Japan, and in the Sunday Schools of the United Kingdom, as they appear to teachers and other experts, from the most diverse points of view. The work is also valuable for the papers it contains on modern scientific methods of teaching with reference to their effect on the formation of character.

The Committee entertain good hopes from the inauguration of an International Moral Education Congress, the first meeting of which has recently been held in London.

The want of employment which has been so severely felt, even during the summer months this year, threatens to become still more serious during the coming winter, owing to the wave of industrial depression which is passing over all manufacturing countries. More and more it is coming to

* "Moral Instruction and Training in Schools." Edited by M. E. Sadler. (Longmans, 2 Vols. 5s. each.)

be felt that unemployment is a chronic disease of our industrial system, and therefore demands appropriate permanent remedies. We urge the members of our churches to turn seriously to the study of this and other pressing social problems. The National Conference Union for Social Service has offered to provide lecturers upon social topics, and to advise members of guilds and other societies who may desire to enter upon systematic courses of study. So far the response has not been very enthusiastic, but we trust that the sense of the absolute necessity of the serious study of these problems is gradually permeating the churches. We desire to remind residents in London and the vicinity that they have in the "London University School of Economics and Political Science" an unusual opportunity not only of learning the results obtained by experts, but also of being themselves trained for the work of social investigation. Evening lectures are given for those who are otherwise occupied in the daytime. There is an excellent sociological library, and a wide choice of subjects in the lectures. The fees are moderate, and special individual attention is given to the students.

It is to be hoped that more of our young people will avail themselves of this opportunity "for what they need," to quote some words employed in a slightly different connection by Professor Sadler in the above-mentioned work, "is a course vivid with practical experience, and full of sound history and competent economics. The important thing is to kindle their interest in scientific methods of social investigation; and to make them see that the problem of social reform is very urgent and very complicated; that ill-formed opinion or partisan talk merely darkens counsel; and that it will be both discreditable and unfortunate if through lack of intelligent study and investigation the more leisured classes in England find themselves obliged to leave the intellectual lead on social questions in the hands of men and women whose educational opportunities have been far narrower than their own."

The Street Betting Act has been successful in reducing the public temptations to the evil of gambling. It is stated, and is no doubt true, that betting through the post has largely increased. It should be possible for the Government to deal with this, and we must not rest satisfied until all gambling through the Press or Post Office is clearly made illegal, and active steps are taken to stop it.

After thus referring more in detail to certain Home Measures of immediate interest, the Committee desire, in conclusion, to record their sympathy with the spirit and objects of the great international Peace Congress recently held in London. The Assembly was well represented by its Minister, the Rev. T. E. M. Edwards. The meetings were of deep interest, and the Conference will have done much to foster friendly feeling among the nations, and to hasten the time when wars shall cease and peace and good-will shall reign on earth.

Mr. E. WILKES SMITH seconded the adoption of the reports and urged the grouping of small congregations as essential to the progress of the work.

The Rev. C. ROPER called attention to a discrepancy between the last line of the Advisory Committee's report and the rule directing its procedure. This was admitted by the Rev. W. COPELAND BOWIE, a member of the committee, who seconded the resolution Mr. Roper moved, and also by the President, who pointed out that it should have simply stated that the ordinary certificate granted in such cases had been given, and that the committee did not undertake to determine who was and who was not a regular minister.

Mr. H. L. JACKSON called attention to the passage in the Public Questions Report referring to the London School of Economics, and urged that advantage should be more widely taken, and by ministers among others, of the help of these lectures.

The Rev. J. C. BALLANTYNE, as one who had attended the lectures, endorsed Mr. Jackson's remark, and the reports were adopted.

The Rev. J. Page HOPPS was elected preacher for 1909, and the Rev. T. E. M. Edwards was elected by a direct vote of the Assembly (an exception to the usual procedure), and with great cordiality, supporter. An invitation to the Assembly to meet at Mansford-street, Bethnal Green, was accepted.

Mr. J. S. BEALE was elected President, and Mr. Edgar Worthington treasurer. Mr. I. S. Lister was re-elected auditor, and the Rev. F. Allen secretary.

A welcome to representatives of kindred societies was acknowledged by the Rev. W. Copeland Bowie and Mr. Ion Pritchard.

The various committees were elected, and on the motion of Mr. Edward Chitty an alteration of rule as to the constitution of the committee, giving power to co-opt two additional members, was adopted.

Mr. H. G. CHANCELLOR moved, and Mr. G. WARD seconded, the following resolution:—

"This meeting heartily welcomes the Licensing Bill now before Parliament, as a just and moderate measure which will tend to remove temptation, decrease drunkenness, and improve the morals of the people, and further by restoring the power of the Magistrates and establishing the principle of local option will place in the hands of the people the means of controlling the drink traffic and abating its evils."

This was passed by a large majority and ordered to be sent to the Prime Minister and the leader of the Opposition. On the motion of the Rev. F. ALLEN, seconded by the Rev. J. A. BRINKWORTH, a petition to the House of Lords in support of the Licensing Bill was adopted, to be signed on behalf of the Assembly by the President.

PRESENTATION TO THE REV. T. E. M. EDWARDS.

The PRESIDENT then moved a resolution recording the Assembly's high appreciation of the services of its minister, the Rev. T. E. M. Edwards, its deep regret that he was obliged to relinquish his work, and the assurance that he would ever bear with him the best wishes of the Assembly.

He spoke with much feeling of the warm regard in which Mr. Edwards was held throughout the province, and this was

seconded with equal warmth by Mr. John Harrison.

In tendering to Mr. Edwards the resolution, which was adopted by the members all rising in their places, the President handed to him a pocket book, with a cheque for £150, as a little memorial of what they felt for him, and added that there was a little more to come from other friends who were contributing to the gift.

The Rev. T. E. M. EDWARDS, acknowledging the resolution and the gift, said he was overwhelmed by their expressions of good-will and appreciation, and he could not sufficiently express his heartfelt gratitude. He thanked them for the intrinsic value of the gift, but it was enhanced a hundredfold by the very kind words of the President and Treasurer. It was a great joy to him to know that throughout the fifteen years of his work for the Assembly he had had their confidence, and if he had been able to help the churches it was a source of comfort and gladness to him. He hoped his successor would do even better work, for there was great need for a minister to go in and out among the churches. If some of the smaller churches were to survive they must infuse into their young people something of the spirit of their fathers and a deep love of their worship. He especially commended the new church at Ilford to the care of the Assembly. It would be a great pleasure to him if in days to come he could still render some help in the work.

The PRESIDENT also moved a resolution of very warm thanks to Mr. John Harrison for his services as treasurer for the past six years. This was seconded by the Rev. F. K. FREESTON in terms of affectionate appreciation, which, he said, would be specially felt by the ministers, to whom Mr. Harrison had always been so true a friend.

The resolution, having been passed, was gratefully acknowledged by Mr. Harrison, and after a reference to Canterbury by Dr. C. A. Greaves, the meeting terminated.

After tea at the Old Palace, a public meeting was held in the Concert Hall, the Rev. A. Farquharson presiding, when speeches on the general subject of "Progressive Religious Thought and Social Service" were made.

The Rev. F. K. Freeston spoke on "The Free Church and the Open Trust," Miss E. J. Spencer, of Southampton, on "Woman's Claim and Place in Social Service"; Mr. H. G. Chancellor, on "The Licensing Bill," the Rev. H. S. Perris, on "The Peace Movement and Armaments"; and the Rev. W. Copeland Bowie, on the "Education Question." It was a largely attended and capital meeting.

Stand upright! speak thy thoughts!
declare
The truth thou hast, that all may share!
Be bold! proclaim it everywhere!

They only live, who dare.

Lewis Morris.

AMONG the societies of men it is ever the greater spirits that morally sustain the less, and as the scale of realised excellence ascends, the conscience of us all is ashamed to linger, and eventually rises too.—Martineau.

OBITUARY.

MISS JULIA GASKELL.

WITHOUT warning, and very swiftly, in quiet sleep at night, the summons came to Miss Julia Gaskell, at the old house in Plymouth-grove, Manchester, which from early childhood had been her home. On Thursday evening she was with her sister at the Richter concert. That afternoon and Friday their house was full of friends enjoying their gracious hospitality. On Friday night, in the early hours of Saturday, October 24, she passed peacefully away. We have the sense of recording something, very grievous indeed to a wide circle of friends, very sorrowful for the elder sister who is left, and yet very beautiful, which we can touch only reverently and with great thankfulness, in such a life so ended. To her mother, forty-three years ago, the call came with a like suddenness ; but Mrs. Gaskell's strength had failed, and she left her last and best book, "Wives and Daughters," unfinished. Miss Julia Gaskell, so far as friends could see, was in her usual health—a bright, lovable spirit, eager in beneficent kindness to the end. The Merciful Angel simply called her quietly to come, and she was not unready for the higher service.

The *Manchester Guardian* on Monday contained a memorial notice and a tribute of such true feeling, and so satisfying, that we make no apology for reproducing both of them here. We print first the editorial tribute, and then (except for the opening sentences, announcing the fact) the memorial notice.

It is with a keen sense not only of personal but of public loss that great numbers of people in Manchester, including many of the humblest, will hear of the death of Miss Julia Gaskell, one of the two sisters who for a generation have seemed inseparable from each other and from the very idea of Manchester. Holding on stoutly to the old house in Plymouth-grove, they have defied the invasion of smoke and slum, and have made in this now somewhat desolate region a meeting-place for all that was left of the older Manchester society, and all that was energetic and interesting in the new. For persons gifted and known as they London is apt to have irresistible attractions, but they remained in heart and life true to their native city and helped to keep alive among us the tradition of a cultivated society. Themselves awake to every movement of thought or of endeavour, and with a social gift as rare as delightful, they have made of their home a centre of intercourse and enjoyment like no other which has been, or perhaps will be, in a city whose chief citizens more and more are learning to flee from her boarders. No one with anything to recommend him, if it was even merely his friendlessness, and introduced to the kind offices of these generous hosts, need ever afterwards lack interests or friends. Such services may not be showy, and they were ever rendered with equal simplicity and kindness, but they count for a good deal in the life of a city growing ever vaster and more heterogeneous, and where the pressure of material interests gains upon us day by day. We may be excused for speaking of the two

sisters as one, for one they always have been not only by a complete and constant affection, but by a union no less complete of work and aim. The deep sympathy of innumerable friends will be given to Miss Gaskell in her great sorrow.

Those who have read the "Life of Charlotte Brontë" will remember Charlotte Brontë's vivid little sketch of Miss Julia Gaskell as a child in 1853, "stepping supreme from the portico towards the carriage, that evening we went to see 'Twelfth Night.' " Mrs. Gaskell records that between Charlotte Brontë and the child "a strong mutual attraction existed. The child would steal her little hand into Miss Brontë's scarcely larger one, and each took pleasure in this apparently unobserved caress." In the elder friend's letters the name of "that dear but dangerous little person Julia" repeatedly appears. "She surreptitiously possessed herself," we read in one place, "of a minute fraction of my heart, which has been missing ever since I saw her"; and again, "In my reminiscences she is a person of a certain distinction. I think hers a fine little nature, frank, and of genuine promise. . . . I believe in J.'s future; I like what speaks in her movements and what is written upon her face." Throughout her life Miss Julia Gaskell remained most warmly attached to Manchester. With her elder unmarried sister, who survives her, she continued to live in the home which her mother and father, the Rev. William Gaskell, of Cross-street Chapel, had made in what was then a green rural suburb of Manchester—a Manchester merchant who died a few years ago remembered shooting snipe, when a boy, on its site—now a crowded urban quarter in which almost the only open space is a recreation ground recently presented by the Misses Gaskell to the city. There, at a time when almost everyone who could do so has been moving outwards towards the country, their house has remained for nearly half a century the same centre of social warmth and vivacity that it was made by the woman of brilliant and kindly genius who wrote "Cranford" within its walls. "The thought," writes Thackeray's daughter, Lady Ritchie, "of the beautiful books created in these very rooms seemed to give life to the stones and to light up the grim Manchester streets outside." The unusual social gifts and accomplishments of Miss Julia Gaskell did much to enhance that impression. She had the eager sympathy, wit, and communicative quickness that make good talk possible; ardently interested in letters, painting, the theatre, music above all, she criticised and took sides with knowledge and gusto, and often from a point of view that, like her manner and her personal charm, brought to mind the special fragrance of that age of the great Victorians in which her childhood had been passed. It was the time of her life—before her mother's death—in which, perhaps, she may have most intensely lived; certainly the distinctive cast of her mind and character seemed to have caught, on its lighter side, something of the grace and gaiety of the world seen in the illustrations of Linton and the early Millais, the sunshine of which is still felt as you turn the pages of an old *Cornhill* and see the names of

Thackeray and Trollope, Mrs. Gaskell, and George Eliot over the first published leaves of books now famous. That early influence was fortified by many moulding friendships, with the Thackerays, for instance, and with Ruskin, and guarded by a fervent filial loyalty to all memories of Mrs. Gaskell, in whose temperament it may yet come to be felt that the Victorian spirit, at its best, attained its most exquisite expression.

Miss Julia Gaskell worked with a will at many good public endeavours. She was one of the founders of the Manchester Social Club, in Lower Mosley-street, and had taken a strenuous part in the remarkable development of the Manchester and Salford Sick Poor and Private Nursing Institution and in the administration of the Manchester Art Museum. But even a complete list of the philanthropic projects which she helped to direct would give no measure of an openness of hand by which almost every good cause in Manchester had at some time benefited, and by which innumerable private distresses had been quietly relieved. One of her special interests was in mountain climbing. Several of the founders of modern mountaineering, like Mr. Whymper and Mr. Llewelyn Davies, were her friends and connections; she could recall an expedition with Leslie Stephen, and Miss Gaskell and she were the first ladies to cross the Mooring Pass.

The funeral was at Knutsford on Tuesday, where, in the beautiful old burial ground, is the grave with a cross bearing the two names, Elizabeth Cleghorn Gaskell and William Gaskell. To these the daughter's name will now be added. The service in the chapel and at the graveside was conducted by the Rev. E. P. Barrow, of Cross-street Chapel, of which formerly Mr. Gaskell was for sixty years the minister, and with which Miss Julia Gaskell was for her whole life closely associated. The service was attended by a large number of friends, representing the city and the university, the schools, and many other beneficent societies and institutions, to which Miss Gaskell had given so much of the service of her life.

At the close of the service in the chapel Mr. Barrow gave a short address. Knutsford and Gaskell, he said, are names that have long been twined together. It is fitting, therefore, that the last farewell to-day should be spoken here. Manchester was her home, for—faithful to many memories and to many duties—to Manchester she clung. The scene of her own cared-for early life became for her in time the scene of earnest, active interest in the lives of others. It is only in our homes that all we are and all we do are fully known, and the praise of those who know us best is not for public ears. But there are not many of the older Manchester people who have not heard of Miss Julia Gaskell's care for the sick through nursing homes and hospitals, of her work in the Sunday school—continued to the last—of her liberal support of institutions for the public good, whether club or college, art gallery or museum. "In Memoriam" was often her way of linking with her father's ever precious memory a gift that was her own. Of another very close family tie I dare not speak. So complete

a blending of two lives, of two characters, into one (out of married life) I have never seen. Tribute has been borne in a more public way, through the public press, to the refined tastes, the high social qualities of her who is now taken, the other left. It is for us here to-day, in a private and more solemn way, to praise and thank Him who is the God not of the dead, but of the living, that love, like life, is eternal, that those who have loved once with unbroken love love on, and are loved, for ever. Into the love which is without fear, without parting, without sorrow, all relationships return, and in heaven we are again as little children—children of the Father's ceaseless care.

A MAN I KNEW.

A MAN I knew, a man to know
(Imperfect—but he might be worse),
In benedictions busied so
He never had the time to curse !

A simple soul, 'twas his belief,
'Twas almost all the faith he had,
That folk had shared so much of grief
'Twere better help them to be glad.

Though many rogues around him were,
Among them rogues of high degree,
He made it all his private care
Himself an honest man to be.

And, though a true iconoclast,
Another's faith he left alone,
Another's idols lightly passed—
He had too many of his own.

Possess'd he seem'd, beyond his share,
Of quaint delights and quiet mirth ;
With thanks he breath'd the very air,
With joy he trod the common earth.

The Powers, for such he deem'd to be,
Appeared on friendly terms with him ;
He went in proud humility,
As one who walks with seraphim.

I think the man as wise a wight
As e'er I met with here below ;
I may be wrong, I may be right,
I leave it to the men who know.

W. G. TARRANT.

A WARNING.

SIR,—We have recently had referred to us, from various parts of the country, a number of letters signed by H. Jackson, B.A., in which appeal is made for the sum of £25 on behalf of another person in Oxford. In every case we have unhesitatingly advised that the appeal be wholly disregarded; and, as we have reason to believe that a large number of these letters have been sent out, we take the opportunity of warning your readers to a like effect.—

J. ESTLIN CARPENTER.
J. EDWIN ODGERS.
L. P. JACKS.

TO CORRESPONDENTS.—Communications have been received from the following:—A.R.A., E.S.L.B., R.T.H., E.D.L., C.E.P., D.B.S. and R.S. (next week), H.H.S., H.S.S., W.L.S., A.T.

THE CHILDREN'S COLUMN.

WISDOM FROM THE TAMIL.

II.

LAST week we finished with a story explaining the origin of the proverb, "The pot cancels the elephant." Here are some more animal proverbs, "The elephant, though it be black, is worth a thousand gold pieces." Do not judge by appearances. Another very apt proverb, used when a person would feign innocence, despite the most glaring evidence of guilt, is, "He would stab an elephant and cover it with a sieve." Some are brazen-faced enough for anything—in India, as in England. Just as we say, "He would cover a rock with hay and sell it for a haycock." Turning to another point. How often is it true that most of our quarrels are over trifles which matter very little! The camel is swallowed while the gnat sticks in the throat. A great deed is done, a princely gift given, and then we wrangle over some petty detail unworthy consideration. "After giving away the elephant, why grudge the elephant's goad ?" As we say "Let the tail go with the hide."

Domestic animals also figure largely in Tamil proverbs. Thus we have, "Can an ass appreciate fragrant scents ?" Can the vulgar rightly value refinement ? "If the ploughman is not competent, the oxen will play jokes with him." That is, it is useless to put responsibilities on unfit persons, for those they have to look after will be sure to take advantage of them. "In a village where there are no horses the ass is king." Even very inferior persons may shine where worthy men are absent. "The cat in the temple dreads not the gods." So we say, "Familiarity breeds contempt." In all countries there is a common, but mistaken, belief that by changing our circumstances, or altering our abode, we can change our habits. The Tamil puts the point thus, "Though a dog leave its own country, its nature can never change."

Proverbs are a constant reminder to us of the similarity of human nature all the world over. In England we say, "When the wine is in the wit is out." The Tamil proverb is almost identical, "Pour in the liquor, and draw out the secret."

Other homely proverbs in the Tamil are so close to the English that the one will suggest the other. For instance, "If you eat the cream there will be no butter"; "The eye sees not the defect of the eyelashes"; "One finger does not produce a snap"; "A boat may carry a cart, and a cart a boat"; "When going to buy a needle, why calculate the price of a crowbar ?" "The hare that escaped was the biggest of the lot"; "Can one wait to bathe in the sea till the waves cease ?" "Can the mere word *Dear!* cool the head ?" "What is play to the cat is death to the rat"; "Though it bathe in the Ganges, can a crow become a swan ?"; "Winnow the corn while the wind blows"; "Can the sea be fathomed with the tail of a jackal ?"; "The water in the full jar does not shake"; "Don't place a mirror in front of a man who has lost his nose"; "Cast up the dam before the flood comes"; "The

unemployed barber is said to have shaved the cat."

Amongst proverbs referring to childhood and youth we have, "Learning in youth is like engraving on stone." That is to say, impressions made on the mind early in life are deep and lasting. Later in life it is often found that learning is like writing on water. Then, on the other hand, young people are often lacking in appreciation of the long-treasured wisdom of the old, or, as the Tamil proverb puts it, "The green palm-leaf laughed at the dry palm-leaf because the latter fell off." Forgetful of what they themselves must become, the young often laugh at the old. Again, we occasionally meet with the youth and maiden who put on a false show of courtesy and kindness when in the company of others, but who, at home, are negligent of these graces. How truly the Tamil draws this character!—"He will not beat rice for his mother, but will powder iron for the king."

Tamil literature is adorned with many beautiful lessons on religion, for although it is true that many of the more degraded castes are ignorant and superstitious, believing all kinds of foolish stories about demons, and practising all kinds of abominable rites, there are thousands upon thousands of educated Hindoos who are no more idolaters than are Christians. You have heard of the Greek maxim, "Know thyself"? Well, the Tamil maxim is probably much older, and runs, "He who knows himself will know God." In England we say, "God helps the helpless"; in India they say, "God takes care of the blind cow." Another noble truth is set forth thus, "The very God whom he went to worship met him on his way." Many Tamil sayings suggest at once similar passages in the Bible. For instance, "The moon shines even on the house of the wicked"; "When a thing is given out of love it is like nectar"; "They who give have all things; they who withhold have nothing." To express the truth that the good have to suffer with the evil, they say, "The sweet sandal-wood tree and the fine timber-trees are burnt up with the rest of the jungle." Instead of saying, "A soft answer turneth away wrath, but grievous words stir up anger," they say, "The sea is attracted by the cool moon, not by the hot sun." Then they say finely, "Children and God love to be loved," and "The soul is moulded by its associations." Another proverb is suggested by the rice-fields, which, unlike our English cornfields, are always perfectly level—sloping ground being made into a succession of terraces—so that they may be flooded by the irrigation channels. Embankments are made all round them. Thus we get the proverb, "When the rice-field is flooded, the grass on the borders is also profited." They also say, "If there be one good person, for his sake the rain falls."

A Tamil prayer runs, "My soul, be thou always fixed upon God. My soul, know that the body is weak. Do not covet earth. Delight in the history of Vishnu, holy and divine. Shun ignorance, and sin, and evil communications. My soul, be thou kind to everyone. Consider everyone as thou considerest thyself. My soul, be thou always fixed upon God."

The Inquirer.

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LONDON, OCTOBER 31, 1908.

THE CHURCH OF TO-DAY.

"THE most urgent problem in the religious world to-day is not the revision of the creeds of Christendom, nor the restatement of ancient theological doctrines, nor the reconciliation of faith and science. All these things are important, but far more important is the question, How shall we create and spread abroad widely among men a clearer understanding and a deeper conviction of the need and worth of the Christian Church as an institution? The progressive men in all denominations realise that religious beliefs ought to be modernised. This age needs to do just what the fourth and the sixteenth centuries did—that is, affirm its vital convictions in terms of present life. It ought to make a working statement of religion on a level with modern knowledge and in harmony with modern sentiment. This can be done without any loss to vital piety. In fact, nothing essential would vanish from piety by such a process, while much that is fundamental in all faiths would come into new prominence and greater vigour. The vital truth, long wrapped up and obscured in traditional phraseology, needs to be reclothed in a new language that will appeal to the minds and the hearts of the people of to-day. The essentials of Christianity have not been outgrown, but they ought to be detached from many crude notions that have long obscured them or diverted attention from them. The present demand is not so much for "creed revision" as for *creed subordination*. All intelligent followers of JESUS are coming to understand that the religious life is larger than any doctrinal system and while a Confession of Faith may be serviceable to many persons, nevertheless, practical Christians have learnt to find its true value in what it does to enlarge our common religious life, rather than in what it accomplishes by maintaining a mere uniformity of opinion.

"All this work of purification and readjustment is now in progress with the

approval and by the co-operation of eminent leaders in all the great historic churches. The movement is swifter and wider than many realise, all the more effective and beneficent because quiet and peaceful. Many crude notions respecting the religious life are rapidly being outgrown; not loudly derided, but silently abandoned as so much useless baggage. There is an expansion of vital principles and a shrinkage of mere appendages, and the result will be a new faith: old in its heart-throbs, but new in its mental vision; old in its truly evangelical temper, but new in its intellectual equipment. The changing emphasis of present religious teaching brings into prominence once neglected truths of the gospel in such a way as to make that gospel a new and more powerful evangel.

"The needed religious construction is now in progress, but this is not the great problem in the religious world to-day. That problem pertains to the Church. The friends of piety have been concerned for years with creed revision, with the assaults of science upon faith, with revolutionary discoveries respecting the Bible, but they have failed to realise sufficiently the importance of the Church as the vital institution of religion."

So writes Dr. J. H. CROOKER in the opening chapter of his book, "The Church of To-Day," recently published by the American Unitarian Association. (To be had also at the Book Room, Essex Hall, 2s. 6d.; by post 2s. 9d.) His plea is concerned with the conditions of religious life in America, but it may be very profitably read in this country also; and we would call special attention to the chapter on "Religion as a Corporate Life."

Dr. CROOKER admits, indeed, what is generally recognised, that much fruitful religious work is now carried on apart from any special church connection, and confesses that if the churches now have less hold upon thoughtful people and upon the great bodies of working men, and the ministry is held in lower regard than formerly, it is largely due to their own fault, because they have not kept abreast of the keenest thinking of their time, and because they need *humanising* even more than rationalising; but at the same time he makes a strong plea for more consideration on the part of those who neglect the Church, or afford it only an indirect patronage from motives other than the highest, and fail to see in it an institution essential to the deepest needs of man. Individualism may think it sufficient to remember God in secret, and to worship apart, "at home or in the fields"; but that is a mistake even from the individual's point of view, for the deepest faith is kindled and maintained in human fellowship, and religion comes to its perfect fruition in unselfishness. Thus, even sup-

posing a man to be convinced that the Church can add nothing to him personally, he ought not to forget that others may need him, that he has something, if not to gain, then to give, and that through his constant presence he will be strengthening the Church in its helpful ministry to others. And if he thus maintains a loyal fellowship in that brotherly communion, without self-importance or self-conceit, but with reverent and humble heart, it will be a surprising thing if he does not find that, after all, the Church *has* ministered not a little to his own deeper life.

Dr. CROOKER points out in a forcible passage the great part played by the Synagogue in the religious life of the people of Israel, securing for them a spiritual training in common, and thus opening the way for the triumph of the prophetic over the sacerdotal conception of religion. "It substituted soul for sacrifice, a prayer of the heart for the offering from the field, pulpit for altar, preacher for priest, worshipping congregation for gorgeous ceremonial, an educational for a sacrificial administration of religion." And so it was afterwards with the Christian Church, "the daughter of the Synagogue, with a freer spirit and a larger message." Under the missionary impulse of the first apostles, of whom PAUL was the chief in going out from Israel to other nations of the earth, it set itself to train men for citizenship in the new kingdom. "We must always remember, what is so often forgotten, that the power of early Christianity lay not so much in its *creed* as in its *congregation*. Here was one of its great advantages over Stoicism and Neo-Platonism: It actually trained men and women for life!" And then, at the end of this chapter on "Religion as a Corporate Life," from which we are quoting, Dr. CROOKER adds: "For what does the Church really do? It binds old and young, men and women, rich and poor, wise and ignorant, weak and strong together with bands of affection, sympathy, love; a sweet and tender *common* interest; a worship in *common*, a service in *common*, a life in *common*; a spiritual and spiritualising *community*; a dear 'togetherness,' where the strength of all helps the weakness of the individual. So associated and so bound together with chosen and skilful leaders in the things of the Spirit, up the heights of life the followers of JESUS go. . . . On and up by grace of the common life of the Church they climb! On the top at last, with the heavenly home in view, gained, not alone, but by labouring, serving, worshipping, and living *together*! The Church of God, because it leads to God!"

And, we would add, because the first impulse of its life is with God, in hearts stirred to reverence and aspiration and trust. From first to last the Church is the union of those who would realise together their true life in God. This is the most

urgent call which comes to all the churches in the present day, to remember that great purpose, and to realise that there is no part of our common life in which God is not to be found, and in which His strength must not be made manifestly to rule. The call is to every earnest heart to find *some* home of the Spirit, wherever clear conviction of the truth may lead, and there to give ungrudging service, helping to enrich the spirit of worship there, to bind more closely the bonds of brotherhood, and to add something to the wisdom, the clearness of vision, and the readiness for willing sacrifice for the common good, which make the true life of the church. For so, in happy fellowship, must each one help to make his own church readier both in welcome to all who come in, as to a place of rest and renewal, and as an organ of cleansing and uplifting and redeeming power in the world, an organ of the Spirit, vigilant and strenuous in the service of the Kingdom of God.

THE GREAT MEETING, LEICESTER.

BI-CENTENARY CELEBRATIONS.

In view of the important part the Great Meeting has played in the civic as well as in the religious life of Leicester, the bi-centenary celebrations this week have been regarded as an event of interest to the town as a whole. The congregations at the Sunday services embraced representatives of all classes and creeds, while the great Monday meeting in the Art Gallery of the Museum was presided over by the chief magistrate of the borough, Ald. T. Smith. Here, as at the Sunday services, the attendance included many in no wise connected with Unitarian congregations, but who wished to show by their presence that the Great Meeting had their full sympathy and congratulations, and that they regarded the celebrations as something more than an epoch in the history of a particular church.

Nor can this be wondered at. Men like the Rev. Charles Berry, the Rev. C. C. Coe, and the Rev. J. Page Hopps, the two latter happily still with us, were factors in the religious life of Leicester, whose influence extended far outside the walls of the Great Meeting, while men like Thomas Paget, Thomas Stokes, Joseph Whetstone, John and William Biggs, Wm. Kempson F. T. Mott, and the late Edwin Clephan played an important part in the public and intellectual life of the town, and in the celebrations this week there has been full and frank recognition of the debt Leicester owes to the Great Meeting for the men it has given to its public service.

The celebrations, which extended over four days, were marked by the greatest enthusiasm, and an outstanding feature was the presence in the pulpit or on the platform of no fewer than four ex-ministers of whom the doyen traces has connection with the Great Meeting back to 1855. The only absentee, in fact, of the ministers since that time was the Rev. A. Hermann Thomas, whose resignation for reasons of health only took effect at the end of Sep-

tember. Arrangements he had made to go abroad to recruit rendered it impossible for him to attend; yet he contributed to the "common stock" in the shape of a very interesting and most acceptable "History of the Great Meeting." Upon this Mr. Thomas had spent a great deal of time, and the result of his research was the discovery of many important facts in the early history of the congregation not previously known. (A notice of this book appeared in last week's INQUIRER.)

The greatest interest centred in the appearance in the pulpit on Sunday morning of the Rev. E. W. Lummis, who with Mrs. Lummis travelled expressly from Switzerland to participate in the services. His comparatively short ministry (1903-5), like that of his immediate successor, was terminated by a breakdown in health. In Mr. Lummis's case it was a breakdown of the gravest character, necessitating permanent residence in the pure, bracing atmosphere of high Switzerland, and it was indeed a pleasure to his old congregation to see him again, restored to comparatively good health. His sermon, regarded merely as an intellectual feat, was a wonderful effort, but it was something far more than that. Speaking throughout without a note, in the compass of three-quarters of an hour he painted a great word picture, reviewing the progress not of that church alone, nor of Leicester, nor of England, but of the world as a whole, during the two hundred years in which that church had stood as a witness for the great eternal verities. From persecution and intolerance had been evolved full religious liberty; the world had been enlarged by the discovery of two continents, yet by railways, steamships, and telegraph contracted into a much smaller world than before. Widely scattered peoples had been drawn much closer together, yet international relationships were infinitely more complex. The Victorian age had witnessed a great industrial revolution, and while the material position of the people as a whole had improved there were great depths of human misery and poverty, which the industrial era had brought in its train, crying for redress. Their fathers had had to face great problems; here was the problem which they had to meet and for which some solution had to be found. By the right that they had given him, by helping to prolong his opportunities of service on this earth, he bade that congregation not to fail in the sacred duty cast upon them, but to respond to the call of God as it was uttered through the cry of mankind. On this high and solemn note finished a sermon that held the congregation spell-bound.

For the Rev. Henry Gow's sermon at night the church was packed to its utmost capacity, chairs having to be requisitioned in aisles and chancel. Again the sermon was of a high order. Mr. Gow pointed the moral of those celebrations. They must feel grateful and proud of all their forefathers had accomplished for them, and this gratitude could not find other expression than in seeking to perfect the work they had begun. They could only do this by remaining true to the great abiding principles on which that church was founded—the principle of seeking out truth and letting their lives be guided by

the great eternal verities as they understood them.

Delegates to the North Midland Unitarian Association meetings, held at the Free Christian Church on Tuesday, joined in the Monday evening public meeting at the Art Gallery, and also attended the soiree in the schools on Tuesday evening. This served the double purpose of a congregational social function to mark the conclusion of the official part of the bi-centenary programme, and as a "welcome" to the Rev. Edgar Innes Fripp, B.A., the new minister.

On Wednesday evening there was the parents' and old scholars' tea, which was brought forward in date so as to ally the schools and past scholars with the general celebrations, and this, like all the other meetings, was largely attended.

It only remains to add that the musical part of the services and meetings, under the able conductorship of Mr. L. V. Wykes, with Dr. L. Lilley as organist and accompanist, was of a high order, and that the onerous and responsible duties of honorary secretary to the bi-centenary committee were admirably discharged by Mr. Russell Gimson.

W. G. GIBBS.

To the above account of the bi-centenary celebrations we may add a few notes, and passages from the speeches at the Monday evening meeting, taken from the *Leicester Daily Post* report.

On Sunday, when Mr. Lummis preached, the service was conducted by the Rev. C. C. Coe. In the afternoon the Rev. E. I. Fripp conducted a young people's service, and an address was given by the Rev. Kenneth Bond. In the evening, when Mr. Gow preached, the service was conducted by the Rev. James Harwood.

At the public meeting on Monday evening, in the Museum Lecture Hall, the Mayor, who presided, made a very cordial speech of congratulation and recognition of the services rendered by the Great Meeting to Leicester.

Mr. A. H. PAGET moved the resolution of welcome to all friends who were joining them in that celebration, including the Mayor, Mr. John Harrison, President of the B. and F.U.A.; the Rev. Joseph Wood, formerly a Congregational minister in Leicester and now President of the National Conference; the Rev. J. M. Lloyd-Thomas, of the North Midland Association; Rev. H. Newman, of the Hebrew Congregation; Mr. W. F. Price, representing the Free Christian Church; and among ministers of other denominations, especially the Rev. J. D. Carnegie, of their neighbour Congregational Church in Bond-street; and finally the four of their former ministers who were present, and their new minister, the Rev. E. I. Fripp.

Mrs. FIELDING JOHNSON, who seconded the resolution, specially welcomed those who were not of their own household of faith, as their presence showed that mutual goodwill and sympathy in Christian effort were more akin than mere agreement on all points of theological controversy. She thought they were all learning more and more to respect the honest convictions of others, and to realise that in the infinite variety of God's manifestations the truth, which was itself

infinite, could not be bound within the limits of any human creed.

The Rev. JOSEPH WOOD, in responding, recalled his early memories of Leicester, and having referred to the position held by the Great Meeting in the town, added that they might be congratulated for far deeper reasons. The church had stood for many generations to bear witness for one thing, religious toleration, for another thing, intellectual liberty, and for another, religious simplicity in life and in doctrine. It had borne noble witness through its ministers, and through its members, to the liberal faith in the best sense of the word "liberal," and in the best sense of the word "faith." They were proud of their history, their ancestry, and their traditions, but traditions answered their best purpose when they were used as a jumping-off place. In itself nothing could be more of a kind of slavery than pride in one's traditions. He was sure the Great Meeting was not going to live on its past, nor to be bound by the methods and the habits of ancient days, however well they served their purpose at that time. They were diving to-day into a new world; they were taking part in a great revolutionary movement, an intellectual revolution, a social revolution, a revolution in Biblical criticism, a revolution in theological doctrine. In many ways the revolution through which they were passing called for new methods and for new departures, and if he had one criticism to make about the churches generally, it was that they were a little too bound by their past and a little too unwilling to face the new conditions of the new time. It was said that experience was an arch through which gleamed untravelled worlds. Their traditions, their history, their ancestry were such an arch. Through the arch gleamed the future, only if they were to sail those seas it must not be in the old galley which satisfied Ulysses, they must build for themselves a *Lusitania*.

Mr. John Harrison and the Revs. J. D. Carnegie and J. M. Lloyd-Thomas followed, and then the Rev. C. C. Coe moved, and the Rev. J. Page Hopps seconded, a resolution congratulating the Great Meeting on that bi-centenary, and the completion of 200 years of the public worship of God without insistence on the adoption of particular theological convictions; and of service by its institutions and the public labours of its members to the town of Leicester. The Revs. H. Gow and E. W. Lummis also supported, and the latter said he brought congratulations from his present church in the Alps (Fuldera, in the Münstertal), which celebrated its centenary last month.

The Rev. E. I. Fripp responded, and gratefully acknowledged the good wishes that had been expressed for the future.

If we want to help mankind, here is our opportunity; not so much to show them the logical fitness or certainty of our religious views as to convince their reluctant sight that people who hold these ideas have a better clew to the secret of the wondrous life portrayed in the Gospels than can be given by those speculations which have crystallised in the great historic creeds.—*H. N. Brown.*

A NEW PRIESTLEY MEMORIAL IN PHILADELPHIA.

SUNDAY, October 4, was the first day of Founders' Week in Philadelphia, celebrating the two hundred and twenty-fifth anniversary of the foundation of the city. The proceedings throughout the week were marked in a most welcome manner by a large amount of interdenominational cordiality. The Rev. C. E. St. John, minister of the First Unitarian Church, and the Rev. Oscar B. Hawes of Germantown, served on the committee of Religious Observances, and at one of the great Sunday meetings in the parks, Mr. St. John was one of three speakers, a Baptist and an Episcopalian being the other two. On Tuesday, October 6, a mass meeting in honour of William Penn, was held in the Friend's double Meeting House, when representatives of sixteen denominations took part, including Roman Catholic and Jew, and Mr. St. John spoke for the Unitarians.

Earlier on the Sunday afternoon a beautiful bronze tablet, the gift of the Unitarians of Philadelphia, was unveiled to the memory of Dr. Priestley, on a site on the west side of Fourth-street, below Arch, near where, in 1796, he delivered his first Unitarian address in the city, and where, a few months later, the First Church was organised. The tablet was unveiled by Dr. Joseph May, Emeritus minister of the Church, where he succeeded the late Dr. W. H. Furness. It was Dr. May who, in March 1888, preached to his congregation the sermon on Dr. Priestley, which led to the erection of the monument in the church, surmounted by his bust. The new tablet bears the following inscription:—

"In a building of the University of Pennsylvania, which stood near this spot, the First Society of Unitarian Christians in Philadelphia, being the first church in America to adopt the Unitarian name, was organised June 12, 1796, under the influence of Joseph Priestley, LL.D., F.R.S., Celebrated Theologian and Philosopher, Discoverer of Oxygen and Founder of Modern Chemistry, Inflexible Defender of Human Rights."

At the dedication the Revs. C. E. St. John and O. B. Hawes, took part, the latter offering prayer, and the Rev. F. A. Hinckley delivered an address. Dr. May, in unveiling the tablet, spoke the following words of dedication:—

"With reverent gratitude to God; in the love of truth, liberty, and progress; in admiration for scholarly learning, for religious zeal, for moral greatness and humane sympathy; for heroic fortitude under persecution for righteousness' sake, we now unveil and dedicate a memorial of one of the men most widely celebrated in the era of our nation's birth; to a friend of Burke, Franklin, Jefferson and Adams; to a profound and liberal thinker; a multifarious scholar; a vigorous metaphysician; an acute and practical scientist; a lover of human welfare in all its forms; a brave and steadfast friend of America during her first great crucial struggle; to the philosopher, the theologian, the philanthropist, and, finally, of the First Unitarian Church of this city, of which we are the representatives, the founder and the friend, Joseph Priestley."

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A meeting of the Council was held at Essex Hall on Tuesday afternoon, the president, Mr. John Harrison in the chair. The other members present were:—Mr. H. Chatfeild Clarke (treasurer), Rev. F. Allen, Mrs. Aspland, Miss Burkitt, Mr. H. G. Chancellor, Mr. G. H. Clennell, Mr. A. Savage Cooper, Rev. Rudolf Davis, Rev. V. D. Davis, Mr. Charles Hawksley, Miss H. Brooke Herford, Miss Florence Hill, Mr. W. Byng Kenrick, Miss Lister, Dr. W. Blake Odgers, K.C., Mr. C. F. Pearson, Rev. J. A. Pearson, Rev. H. W. Perris, Mr. J. G. Pinnoch, Rev. W. W. C. Pope, Mr. Ion Pritchard, Rev. C. Roper, Mrs. H. Rutt, Miss E. Sharpe, Miss E. J. Spencer, Mr. W. Spiller, Miss Tagart, Rev. W. G. Tarrant, Rev. W. Wooding, Mr. W. F. Wurtzburg, Mr. T. P. Young, and the secretary (Rev. W. Copeland Bowie).

The minutes of the last meeting, held March 31, were read and confirmed, and Dr. W. Blake Odgers, in a few cordial words welcomed the president to the chair. Mr. Harrison having acknowledged the welcome, the secretary read the report of the Committee as follows:—

REPORT OF THE COMMITTEE.

At the two meetings of the Executive Committee, held since the date of the annual meeting, upwards of three hundred matters of business were on the agenda papers; and had not various sub-committees devoted much time and thought beforehand to the consideration of details, the work of the Association could not have received satisfactory attention. The sub-committees, having been constituted for this year, appointed their chairmen as follows:—Finance, Mr. Harold Wade; Scottish work, Mr. Percy Preston; Home mission work, Mr. Ion Pritchard; Foreign mission work, Rev. W. G. Tarrant; Publications, Rev. James Harwood; Civil rights, Dr. W. Blake Odgers; General Purposes, Mr. H. B. Lawford. It is important that secretaries of congregations and of district societies should forward their communications in time for the monthly meetings of the sub-committees, held the week before the executive, as all matters involving expenditure are first considered and reported upon by one or other of the sub-committees.

THE TREASURER'S REPORT.

The income from January 1 to September 30, 1908, was as follows:—Subscriptions £2,487, collections £110, dividends, interest and rent £1,099, book-room £946, van mission £356, miscellaneous receipts £57—total, £5,055. The expenditure for the same period was:—Home mission work £2,230, foreign mission work, £601, van mission £861, publications £493, salaries and wages £649, printing, postages, reports, rent, deputations, meetings £280—total £5,114. This statement shows a deficit of £59 for the nine months.

The estimated income from October 1 to December 31, 1908, is as follows:—Subscriptions £165, collections £400, dividends £280, book-room, £390, van mission £200—total £1,435. The estimated expenditure for the same period is:

Home mission work £1,200, foreign mission £500, van mission £160, publications £500, salaries £230, book-room and office expenses £75—total £2,665. The expenditure, including the deficit of £59, but excluding the balance from 1907, will, therefore, exceed the income for the year by £1,289. Towards meeting this large deficit, there is a promised subscription of £500 conditional upon the subscription list remaining at the level of last year. The death of generous subscribers, and the termination of several large subscriptions given for a definite period, account for a decreased income of £1,500.

The Treasurer and the Committee earnestly appeal to Unitarians throughout the country to come forward and assist in making good these losses, so that the work of the Association may not be crippled for lack of funds during next year. For the current year, the work will go forward in the faith that the money will be found.

It is gratifying to report that the names of 103 new subscribers have been enrolled during the present year; the subscriptions are not large in amount, but the committee welcome the increased membership of the Association as a healthy sign of interest and support. To the investment account has been added a generous legacy of £2,000 from the late Mr. C. A. Tate, £270 from Mrs. Miller, and £90 from Mrs. Mopsey. The income from these legacies will help to make up for the losses sustained by the death of subscribers.

“Association Sunday” falls this year on November 15, when it is hoped that the members of all our congregations will rally to the support of the missionary work carried on by the Association at home and abroad. The committee are not unmindful of the many pressing applications for collections which congregations receive, and the difficulties which are experienced in making both ends meet; but it is important for the life of the congregation that the missionary work of the denomination should not be neglected; it has often been observed that when churches cease to give, they gradually cease to have, and lose their power in the community.

PUBLICATIONS.

There has been great activity in the Publications department. The following books have been issued since the last meeting of the Council:—“Dogma and History,” the Essex Hall Lecture, by Prof. Dr. Gustav Krüger; “The Transient and Permanent in Religion,” a further volume of the new series of Unitarian tracts, with leaflets added at the end; “Morning Prayers,” by Francis William Newman; “Where the Light Dwelleth,” a volume of sermons by the Rev. Dr. Robert Collyer, with a biographical sketch by the Rev. Charles Hargrove; “Whose Son is Christ?” two lectures on progress in religion, by Professor Friedrich Delitzsch, author of “Babel and Bible.” In his second lecture, Prof. Delitzsch makes this striking observation: “The fundamental conditions of any healthy progress of the Christian religion are the transition from Trinitarian to Unitarian Christianity, from the Christ of Dogma to the Christ of history, and the return to the teachings of the historical Jesus.”

A second edition of the late Dr. Brooke

Herford’s volume of sermons “Courage and Cheer,” will be issued soon. “Church Councils and their Decrees,” a new book by the Rev. A. N. Blatchford, is in the press. In view of the tercentenary of the birth of Milton on December 9, the chapters from his treatise on Christian doctrine dealing with the Trinity, the deity of Christ, and the personality of the Holy Spirit, with an introduction by the Rev. Alex. Gordon, will be published in a few weeks. “Miracles and Myths of the New Testament,” by the Rev. Joseph May, a new edition of a little book which has had a large and appreciative circle of readers in America, is nearly ready.

To the new series of Unitarian tracts, there have been added recently, two discourses on “Baptism” and “The Communion Service,” by the late Dr. Brooke Herford, and “The Heretic” by the Rev. H. W. Hawkes. The latest addition is “What have Unitarians done for the People?” by the Rev. J. E. Manning; and to the new series of leaflets, “The Books of the Bible Dated.” The pamphlet on “The Unitarian Movement, its principles, organisation, and worship,” prepared by the secretary, has been found useful not only by inquirers but by ministers and secretaries of congregations. Thousands of copies of Unitarian Affirmation leaflets and of several tracts have been reprinted during the last three months for special lectures and services. Four sheets of hymns have also been issued for use at these services.

There have been circulated since the last report was made to the Council 363,115 tracts and leaflets, this number includes 262,752 used in connection with the Van Mission. Grants of books to the number of 2,018 volumes have been made to ministers (48 of them “orthodox”), to church and public libraries, lay-preachers and students. The value of the grants of books and tracts made was £465 10s. 1d.

The Unitarian Pocket Book for 1909, containing a directory of ministers and congregations, is in course of preparation, and will be published early in December. The Essex Hall Year Book is now under revision; circulars inviting ministers and secretaries to send in alterations and corrections have been issued with a request that they should be returned not later than Oct. 27. With the view of regularising the methods adopted in describing ministers and lay-workers, the Ministerial Fellowship and others have made suggestions which are receiving careful consideration. Difficult and thorny points occasionally arise, but congregations and ministers may rest assured that the publishers of the Year Book always endeavour to see that it retains its character for impartiality and fairness in the insertion or omission of names; the just and true interests of the churches must, of course, receive the first consideration.

HOME MISSION WORK.

Special services on Sundays and week-evening lectures have been promoted by the committee during October and November in different parts of the country. Upwards of forty congregations have received grants of money towards the cost of advertising services and lectures, £200 having been allocated for this purpose.

Tracts, leaflets, and hymn-papers have also been provided by the Association free of charge. The organisers of these special services recognise that they are engaged in important religious work, their object being to share with others a faith which had brought light to their own minds, joy to their hearts, and inspiration to their lives.

In addition to grants towards the salaries of ministers, upwards of £2,000, reported in March, grants for buildings, repairs and other purposes, amounting to £368, have been made to twenty-five congregations since the last meeting. The appointment of the Rev. J. Arthur Pearson as minister-at-large by the London District Unitarian Society, has met with the hearty approval of the committee, and a grant at the rate of £100 a year has been made towards his salary. There are endless opportunities for Unitarian missionary work in and near London, and Mr. Pearson will soon find his hands full.

The Rev. W. G. Tarrant has prepared a course of four lectures on “The Spirit and Aims of the Unitarian Movement,” and the Rev. J. H. Weatherall a course on “Foundation Principles of Religion.” These lectures are of the University extension type, and are intended for studious and thoughtful people in large centres of population. Copies of the syllabuses of these lectures may be had on application. Birmingham, Cardiff, Leeds, Leicester, Liverpool, Manchester, Newcastle, Nottingham, and Sheffield are among the places where it is considered possible to obtain an audience for such lectures.

The Sunday morning services at Cambridge were resumed on October 18. Instead of sending a different preacher each week, the Rev. George Critchley, B.A., has been appointed by the Association for the whole of the University term. It is hoped that this arrangement will tend to give continuity as well as deeper interest to the services.

The recently formed congregation at Ilford, finding it impossible to obtain a suitable hall or room for worship, have secured a site on the main road, and the foundation stones of a small building were laid on October 17, and it will be ready for occupation by the end of the year. At Coalville a new hall has been erected for Sunday services and week-evening meetings. At Burslem, Kirkham, and Luton lectures expository of Unitarian Christianity have been delivered, with gratifying results. Grants towards the cost of carrying on the work at these places have been voted by the committee.

The Van Mission has now proved beyond dispute that there are large numbers of men and women all over the country to whom the message of the Unitarian preacher is an inspiration and a joy. The committee desire to place on record their appreciation of the devoted labours of the Rev. T. P. Spedding, and all who have been associated with him in carrying on this deeply interesting and very important missionary work. During the present summer, 529 meetings were held in connection with the four Vans, when the total number of people addressed is estimated to have reached 234,450. Eighty-seven ministers and twenty-seven of the laity (including one woman), took part in

addressing the meetings. Upwards of a hundred different places were visited; at the greater number of towns and villages it was the first occasion on which the principles and faith of Unitarians had been publicly explained. The Committee have now under consideration the future development of the work so successfully inaugurated by the Van Mission. Mrs. Bayle Bernard is to be congratulated on her insight and generosity in starting and supporting the Van movement.

WORK IN SCOTLAND.

In Scotland a different arrangement in regard to Van Mission work was followed to that adopted in England. The Rev. E. T. Russell, B.A., the missionary minister appointed by the McQuaker trustees, was placed in sole charge, and, with the exception of a few days' assistance by the Rev. Alex. Webster, he did all the speaking himself. His efforts were crowned by wonderfully successful results. He conducted 133 meetings and distributed thousands of Unitarian tracts to inquirers. On some occasions his audiences were estimated at one, two, and even three thousand. At the Universalist Church, at Stenhousemuir, he preached on eight Sundays, and at Bonnybridge he held Sunday evening services in the public hall attended week after week by four to five hundred people. Mr. Russell states that at Linlithgow he was confronted by about 400 opponents on June 25, but by July 2, he had 500 friendly sympathisers.

Special services and lectures are being organised by Mr. Russell at places visited by the Van this year and last, as opportunity offers. At present he is engaged on Sundays at Kirkcaldy with the view of discovering whether there are evidences of religious life or interest among the people to justify his continuing his work there for a time. At Ross-street, Glasgow, the congregation have not yet succeeded in obtaining the services of a minister. The McQuaker trustees desire to see Govan linked with Ross-street under one minister. At Aberdeen and Dundee the congregations continue their good work with earnestness and hopefulness. The churches at Edinburgh and St. Vincent-street, Glasgow, are happily independent of grants-in-aid from the McQuaker Trust.

An offer was made to supply a copy of Dr. Drummond's "Studies of Christian Doctrine," to a certain number of ministers of the Church of Scotland, and 114 copies were sent in response to personal applications. An edition, somewhat abbreviated, of Dr. J. H. Crooker's pamphlet, "The Unitarian Church," has been published and widely circulated in Scotland. There has also been issued a short tract on "Unitarianism in Scotland," prepared by the Rev. Alex. Webster.

The McQuaker trustees have arranged for a conference of ministers and delegates at Dundee on Monday, November 16, Mr. Percy Preston in the chair, when the Rev. E. T. Russell will introduce the subject of "Opportunities for our Unitarian Word and Work in Scotland." On the Sunday preceding the conference, the Rev. J. E. Manning, M.A., will preach missionary sermons, and Mr. Ion Pritchard will address the young people. On the Monday evening there will be a public meeting at

Dundee, Mr. John Harrison, president of the Association, in the chair, supported by Miss Helen Brooke Herford, Revs. W. Copeland Bowic, James Forrest, J. E. Manning, Henry Williamson, Mr. Percy Preston, Mr. Ion Pritchard, and others. The members of the deputation from London will also attend a meeting at Edinburgh on November 14, to be held in celebration of the Jubilee of the ministry of the Rev. R. B. Drummond, B.A.

FOREIGN MISSION WORK.

Following upon the visit of the representatives of the British and Foreign Unitarian Association to the churches in Canada, in the autumn of last year, the American Unitarian Association suggested that the time was opportune for the appointment of a missionary minister, who should make his headquarters at Winnipeg for a time, making the establishment of a Unitarian church there the main object of his winter's work; afterwards he would lecture and preach at such important places as Regina, Calgary, Edmonton, and Vancouver, with the view of establishing Unitarian churches in these centres. In carrying out this scheme, the co-operation of the Unitarians of this country was sought, and the committee were of opinion that it was their duty to share in this important missionary enterprise. The sum of £250 a year has been promised for three years. The Rev. F. W. Pratt, who possesses the entire confidence of the American Unitarian Association, has been appointed missionary minister in Canada, and he will enter upon his duties without delay. His work will be watched with sympathetic interest by British Unitarians. It may be mentioned that the American Unitarian Association will continue, as heretofore, to make itself entirely responsible for all grants in aid of the churches already organised at Ottawa, Hamilton and London, as well as the Icelandic mission stations in Manitoba.

The Rev. W. Tudor Jones, has been successful in collecting a considerable sum of money towards the cost of purchasing a site, and erecting a church building at Wellington, but more assistance is needed from England. The Association has assisted the movement by a substantial yearly grant, and £200 will be paid to the building fund. The progress of the Unitarian movement in Wellington has been very remarkable. The Committee regret that Dr. Jones does not at present see his way to remain in New Zealand after the termination of his three years' engagement. Should he decide to return after next April, it will be no easy task to discover a suitable successor for such an important outpost.

It is with a feeling of sincere sorrow that the Committee report the death of Mr. Sasadhar Halder, the Indian student, at Dresden. He had completed two years study at Manchester College, Oxford, and had gone to Germany for a brief period before returning to his missionary labours in India. Mr. Halder was most appreciative of the financial assistance of the Association, and, writing on July 11, he said: "If I am able, in future, to do anything for the cause of liberal religion in India, and to ameliorate the condition of the depressed classes of my country,

I should consider my life was worthily spent, and my studies and experiences in England well utilised."

Misfortune has befallen Mr. R. Nagai, the Japanese student, who completed his studies at Oxford in June. He also desired to visit Germany before returning home, but a serious and prolonged illness has detained him in the hospital at Lowestoft.

Scholarships have been awarded by the Association to Mr. P. M. Bose, B.A., of Bhagalpur, and to Mr. S. Uchigasaki, of Tokyo, to enable them better to equip themselves for religious work in India and Japan. Both are now in residence at Manchester College, Oxford, and the Committee extend to them a cordial welcome to this country.

The removal of Professor Chatterjee from Allahabad has led to the suspension for the present of postal mission work in the N.W. Provinces; but at Bombay, Calcutta, and Madras the circulation among inquirers of Unitarian books and pamphlets is continued with very satisfactory results. The Khasi Hills mission work is carried on earnestly by the Rev. David Edwards and other native workers, aided by the sympathetic counsel and supervision of the Rev. Nilmani Chakrabarti.

Mrs. Sass, who accompanied her sister, Miss Westenholz, to England, on the occasion of the meetings of the International Council in 1901, is now acting as secretary and treasurer of the postal mission in Denmark, and £10 has been voted towards the necessary expenses in carrying on the work.

At Hamburg, the Rev. Gardner Preston, formerly of Hastings, conducts religious services every Sunday with increasing attendances; in view of local financial support, a grant of £20 for the current year has been made.

Rev. Herman Haugerud of Christiania, has arranged to deliver a few lectures expository of Unitarian Christianity in several of the chief centres of population in Norway, and £10 was voted towards the expenses. A similar grant was made to the Rev. M. Jochumsson for missionary work in Iceland.

At Adelaide, the Rev. Wilfred Harris is happily settled, and the congregation is making progress under his ministry; at Melbourne, the Rev. Frederick Sinclair is making his influence felt; the financial position there required the renewal of a grant of £25 for a second year; from Sydney comes a strongly expressed desire that Australia and New Zealand should again be visited by leading ministers or laymen, representative of the Unitarians of the mother country. In Tasmania, Mr. Sinclair has arranged to deliver lectures and conduct services, and a grant of £10 has been made to him towards travelling and other expenses.

Large numbers of books and tracts are circulated in all parts of the world, in response to applications from ministers, postal mission workers, and private persons. A further sum of £10 has been given towards the cost of publishing translations of English Unitarian tracts in the Hungarian language. Those to whom the principles and faith of Unitarian Christianity have become common-place by long familiarity would be surprised by

the expressions of interest and joy which come from those to whom Unitarianism is a new revelation.

CONFERENCES AND MEETINGS.

The President, the secretary, the missionary agent, members of the committee, the Rev. John Page Hopps, the Rev. J. E. Manning, and other preachers have attended conferences and meetings in many parts of the country, where they have invariably received a very cordial welcome. At the annual meetings of the Manchester District Association, Mr. Fred Maddison, M.P., and the secretary, formed the deputation; at the meetings of the Southern Association and the Western Union the secretary attended. The President attended the annual meetings of the Northumberland and Durham Unitarian Association, and the Yorkshire Union; he was also present at special congregational gatherings at Chowbent, Gee Cross, Hastings, Ilford, Leicester, and elsewhere. Mr. Hopps preached and lectured at Ansdell, Blackburn, Blackpool, Chorley, Kendal, Lancaster, and Preston; Mr. Manning at Brixton, Kentish Town, Gloucester, and Trowbridge; the secretary at Blackpool, Bridport, Bridgend, Coalville, Dover, Gloucester, Ipswich, Mansfield (London), Shrewsbury; also at a meeting of ministers and delegates of the North Lancashire and Westmoreland Association. The Rev. T. P. Spedding will spend some time during November in the West of England lecturing and preaching. During the last few months he has preached at Ashton, Darlington, Hinckley, Holbeck (Leeds), Leigh, Longsight, Small Heath (Birmingham), South Shields, Stockport, Swansea, Upperthorpe (Sheffield), Warrington, and other churches.

The Rev. Dr. Cressey, represented the Association at the anniversary meetings of the American Unitarian Association at Boston; the Rev. E. W. Lummis, at the annual meetings of the Swiss Verein at Interlaken; the Rev. W. G. Tarrant attended the Peace Congress; the secretary and Mr. Ion Pritchard the International Moral Education Congress.

The ordinary office work of the Association proceeds day by day, and includes a large and sometimes difficult correspondence; the reading of many MSS. and proofs; considerable book-room business; and interviews with all sorts and conditions of people from different parts of the country and from abroad. To take one example, during the last few months, applications either personally or by letter, have been received from upwards of twenty persons seeking employment as Unitarian preachers. The fitness of the majority of the applicants may be judged from the fact that it was only considered necessary to refer three of the number to advisory committees. Essex Hall is the general inquiry office of the denomination, and although questions are not infrequently asked which are by no means easy to answer, it is the desire and aim of the Association and its committee and officers to be of service, not only to our own ministers and congregations, but to all who are seeking to find their way to a rational and reverent faith in God, and to a more helpful service of man.

DECEASED MEMBERS OF COUNCIL.

As the minutes show, Mr. Frederick Pinnock, of Newport, I.W., was present at the meeting of the council last October, and Mr. Hugh Stannus of London, at the March meeting. They were regular in their attendance at denominational gatherings, and took a personal interest in the affairs of the Association. Mr. Pinnock was for several years the earnest, faithful secretary of the Southern Unitarian Association, while Mr. Stannus was one of the earliest of the London lay-preachers, and the author of a widely-circulated essay on the origin of the Trinity. Both were sons of Unitarian fathers, and the example of the elders was an inspiration to them all through life. To their relatives and friends, the committee desire to extend their sympathy in the sorrow which has befallen them.

THE TREASURER, referring to the passage on finance in the report, called special attention to the large deficit. The Association, he said, was doing solid work, and he was confident that it would not be allowed to flag for want of the necessary help. But their generous donor of £1,000 had informed them that it would now be only £500, and on the same conditions as before, so that there was a very serious deficit to be made up. During the last few days he had made personal application to a number of friends, and was glad to report a subscription of £100 from Sir Edwin Durning-Lawrence, £50 from Mr. Charles Hawksley, £50 from Mr. J. S. Beale, and from Mrs. Bayle Bernard for next year's Van Mission, £150.

The Rev. RUDOLF DAVIS expressed the hope that steps would be taken to ensure an adequate celebration in all our churches of the Milton tercentenary, and this was endorsed by the Rev. W. G. TARRANT, who made a statement as to the literature that would be available.

In reply to Miss FLORENCE HILL, it was stated that the services at Luton were experimental, and at Lincoln the trustees were accumulating their resources, with the intention in a year or two of securing a minister to make a fresh beginning.

The PRESIDENT having made sympathetic allusion to the two members of the council whose death they had recorded, moved the adoption of the report. He came before them, he said, in an extremely cheerful frame of mind, for he had been on Sunday at Gee Cross, and as their president had the great pleasure of representing the Association at the bicentenary celebrations there, and again on Monday evening at Leicester. The enthusiasm he had witnessed at both celebrations was most encouraging, and he had the same feeling about the report of their own work. He was confident that the money would be found that was required to carry it on. The Van Mission he regarded as the most important work they had done for years past, and he felt that wherever the van had been the work should be followed up.

The Rev. W. W. C. POPE seconded, and spoke a word for Canada, in which he was deeply interested. He urged that more should be done to keep in touch with our co-religionists there, and suggested that means be taken to send out to the

newly-appointed minister for the West the names of all members of our churches going out to settle, that he might get into communication with them.

Miss BROOKE HERFORD endorsed that suggestion, and said the Women's League expected to be able to do some useful work on those lines.

The report was unanimously adopted, and suggestions being invited as to any aspects of the work, the Rev. W. WOODING, referring to the following up of the Van Mission, said that much might be done even in villages by gathering together those who were interested, for cottage services among themselves. Mr. BYNG KENRICK urged that more might be done for the better training of lay-preachers, and Mr. CHARLES HAWKSLEY thought it might often be well if they, and ministers also, would read the good sermons of other men. He recalled having once heard Dr. Martineau read someone else's sermon at a service. The Rev. H. W. PERRIS thought there was more that the Lay-preachers' Association might do, and Mr. CHANCELLOR urged that ministers should be always on the look out for capable young men, to encourage and help them to become lay-preachers. He was convinced that our whole work might in that way be greatly strengthened. The Rev. R. DAVIS, from his experience both in the Midlands and the West, said that the greatest care had to be taken in the selection of men, for while some of their lay-preachers did most admirable work, the wrong man often did great harm to their cause. Unfortunately the most capable were the last to come forward. They had plenty of men of the right sort, if only they could be induced to take up that work, which was greatly needed.

The meeting then terminated.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Belfast.—A very pleasant re-union of old friends and members of the Rosemary-street Mutual Improvement Association was held on Thursday evening, Oct. 22, on the invitation of Mr. T. E. Osborne, at his rooms in Donegall-square West, to meet the Rev. James C. Street, who was on a visit to Belfast, and formerly for eighteen years was President of the Association. Mr. Street, called once more to take the chair as "President," addressed his friends, recalling happy memories of the old days, and exhorting them to keep as their motto "Forward and ever forward," and then went round the circle giving each one his hand. The company then sat down to tea together in another room, with the president at the head of the table, and more speaking followed, from all the members present. Mr. Osborne, who was the earliest secretary of the Association still resident in Belfast, was heartily thanked for his hospitality, and the meeting closed with the National Anthem.

Billingshurst.—Anniversary and harvest thanksgiving services were held on Sunday, October 18th, when the Rev. S. Burrows, of Hastings, was the preacher. The congregation was augmented by several friends from Horsham, who once again partook of the hearty hospitality always characteristic of Billingshurst.

Birmingham: Church of the Messiah.—The Hospital Sunday collection on October 25 amounted to £285. St. Mary's, Moseley, came next with £277, and Edgbaston Parish Church with £225. Last year St. Mary's headed the list, and in 1906 Edgbaston.

Blackpool: North Shore.—The 25th anniversary of the opening of the Unitarian Free Church was held on Sunday last, when sermons were preached by the Rev. W. Copeland Bowie, of London. The congregation in the evening crowded the building. On Monday evening a tea was held in the school, the cost of which was generously defrayed by Mr. W. Ross, J.P., who presided over the public meeting subsequently held in the church. Able and eloquent addresses, full of Christian sympathy and goodwill, were delivered by ministers of the town representing respectively the Primitive Methodists, United Methodists, Congregationalists, and Swedenborgians, followed by the ministers of Waterloo-road, Ansdell, and North Shore, several representatives also being present from Lytham-road Church, South Shore. The proceeds were devoted to the liquidation fund, which four years ago stood at £800, but is now only £300, towards which the minister has collected £100 during the past few months.

Bolton: Halliwell-road.—Harvest festival services were held on Sunday week. The address in the morning was given by Mr. S. Bromley, of Bolton. The preacher in the afternoon and evening was the Rev. J. Bellamy Higham, of Park-lane. There were good congregations, and the collections amounted to £5 9s. 8d.

Burslem.—The opening service at the Unitarian Rooms, Burslem, was conducted by the Rev. G. Pegler, of Newcastle-under-Lyme. The room was comfortably filled. At the conclusion of his sermon, which was on the aims and ideals of Unitarians, Mr. Pegler dedicated the room to the worship of God and the service of man.

Clifton.—The third successful meeting of the "Charles Lamb" Fellowship of Book Lovers was held on Oct. 21, in the church lecture room at Oakfield-road. Mr. H. Vicars Webb presided over a good attendance of 33 members and friends. A delightful paper on "The Life and Work of Sir Edwin Arnold" was read by Mr. F. Hadland Davis, of London (author of a series of Japanese stories in "Black and White," "The Persian Mystics," &c.) By the courtesy and kindness of Mr. C. Arnold, the son of the late Sir Edwin, Mr. Davis was enabled to give some very pleasing reminiscences of the author of "The Light of Asia." These personal recollections showed that optimism was the keynote to a character most lovable. No literary man was more catholic in his tastes. He loved books—all books. He considered the three finest writers of English prose during the Victorian era to be Ruskin, Adam Smith, and James Martineau. He liked Scott's novels, but not his verse. He had a great admiration for the genius of Browning, and this was the more interesting because Browning actually disliked Arnold. Mr. Hadland Davis gave several readings from Sir Edwin Arnold's books at the conclusion of his paper. An interesting discussion closed a very pleasant evening.

Coalville.—A Sunday School was opened in the new Hall on Sunday, October 25, and during the morning Mr. W. J. Douse, of Nottingham, looked in and congratulated teachers and scholars on their new enterprise. In the evening Mr. Douse preached to a large and enthusiastic congregation, the hall being well filled.

Cork: Synod of Munster.—A special recognition service on the settlement of the Rev. George Vance Crook as minister of the Princes-street Presbyterian Church was held on Sunday, October 25, at 12 o'clock. The Rev. George Hamilton Vance, of Dublin, conducted the devotional service, and preached from the words "If ye continue in my word, then ye shall know the truth." The moderator, Mr. A. H. Varian, of Dublin, who was accompanied by Mr. Falkiner, of Dublin, put the usual questions to the minister and congregation, which were briefly responded to by Mr. Crook and Mr. Percival. The Rev. R. J. Orr, from Clonmel, gave the charge to the minister and congregation. The collection was on behalf of the British and Foreign Unitarian Association. The friends in Cork are hopeful and enthusiastic as to the future of Unitarianism among them, and are determined to repair or rebuild the old historic church, which is totally unfit at present for Divine service; therefore they are appealing to the Unitarian public for sympathetic support to enable them to have a worshipful church. In the meantime they are hiring a hall for the services.

Derby.—Anniversary services were held at Friar Gate Chapel on Sunday, Oct. 18, the Rev.

A. Thornhill, the newly-appointed minister, preaching, morning and evening, to good congregations. In the afternoon a service for children was conducted. On the Monday evening following, the members and friends gathered in large numbers in the schoolroom adjoining the chapel. Mr. W. J. Piper, J.P., proposed a formal resolution heartily welcoming the Rev. A. and Mrs. Thornhill to Derby, and assuring them of the loyal support and co-operation of the congregation. He alluded to the great scope for energetic religious work which was to be found in Derby, and predicted that the settlement of Mr. and Mrs. Thornhill in their midst would be productive of mutual good. Other speakers, including the Rev. E. S. Lang Buckland (ex-minister), supported, and the Rev. J. M. Lloyd Thomas (Nottingham) also extended hearty fraternal greetings to Mr. Thornhill on behalf of the North Midland Unitarian Association, and neighbouring ministers, several of whom were present. Musical items varied the proceedings agreeably at intervals.

Horsham.—Last week a good congregation (110) gathered to hear a week night lecture from the Rev. H. Gow on "The Relation of Unitarians to other Churches; their Agreements and Differences." The special services hymn sheets provided by the B. and F.U.A. were used. The Guild re-opened its session with papers on "The Pilgrim Fathers," and "Longfellow's Religious Ideals," the latter given by Mr. Hawkins, who a few Sundays previously gave the Sunday-school children an address on "Growth." The Harvest Thanksgiving services were well attended, the collections on behalf of the Sunday-school amounting to £5 8s. 6d. At the annual meeting on Sept. 10 the various officers presented their reports of the Societies for which they were responsible, and in all cases a fairly successful year's work was reported; thanks to the energy of the sewing circle a slight balance remains in the hands of the treasurer. A report of the Summer Sunday-school session at Oxford, was given by the delegate, and a resolution was heartily and unanimously passed thanking Mr. and Mrs. Martin "for their gifts, both intangible and tangible, during the year; for all they have been to us and done for us; and for the kind thoughtfulness, on which we set so high a value."

Pudsey: (Appointment).—The Rev. G. A. Ferguson, late of Gateshead, has accepted an invitation to the pastorate of the Unitarian Church, and will begin his ministry on Nov. 1.

Shrewsbury.—On Thursday evening, Oct. 15, a social meeting was held in the schoolroom of the Free Christian Church to inaugurate a Unitarian Workers' Union and Young People's Guild. Mr. R. Mansell presided over a very fair attendance of members and friends, and after a very enjoyable programme of music and recitation the Chairman, who fully explained the objects of the Guild, gave a brief summary of the work to be carried out. This was followed by an enthusiastic little speech from Mr. J. Porter, which was supported by Mr. R. S. Chambers. An interesting programme has been arranged for the winter session, during which the meetings will be held weekly, viz., Guild, Social Union, Literary, and Recreational. The Guild meetings will be continued monthly, and for the present will be conducted by the President, the Rev. J. C. Street, and the Sunday School Superintendents, Mr. R. Mansell and Mr. G. Smith. The first Guild meeting, under the leadership of Mr. G. Smith, was held on Thursday, Oct. 22, and a very encouraging start was made.

Yorkshire: Sunday School Union.—The first conference of the session was held at Huddersfield last Saturday, and friends were present, to the number of about seventy, from several of the surrounding towns. The delegates of the schools first met and decided to establish a plan of friendly visits to be made to schools willing to receive them, by ladies and gentlemen appointed by the Union. After tea the president, Mr. E. O. Dodgson, made an opening address, and introduced the Rev. Lucking Tavener, the new minister at Lydgate, who read a most interesting paper on "The Scholars' Week-evenings, with Some Details Showing How a School was Decorated," and was followed with contributory remarks by the Revs. C. Hargrave, E. Thackray, J. Ellis, H. McLachlan, W. Mellor, and W. L. Schroeder, and Messrs. Wadsworth, Heeley, and the president. Votes of thanks were accorded to the reader of the paper and the Huddersfield friends.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon

SUNDAY, November 1.

LONDON.

Acton, Creffield-road, 11.15, Rev. F. W. G. FOAT, M.A., and 7, Rev. ARTHUR HURN. Bermondsey, Fort-road, 7, Rev. J. HIPPENSOR. Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE. Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D. Child's Hill, All Souls', Wexham-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN. Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPE. Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT. Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON. Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. W. PEREIS. "My Confession." Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. F. W. G. FOAT, M.A. "Shelley." Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A. Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH. Ilford, Assembly Room, Broadway, 7, Mr. T. ELLIOT. Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A. Kentish Town, Clarence-road, N.W., 11.15, Rev. J. A. FEARSON; 7, Rev. F. HANKINSON. Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A. Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE. Little Portland-street Chapel, 11.15, Rev. J. PAGE HORPS. Evening Service at St. James' Hall. Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A. Peckham, Avondale-road, 11 and 6.30, Rev. D. DELTA EVANS. Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES. Richmond, Free Church, Ormond-road, 11.15 and 7. Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON. Stoke Newington Green, Sunday-school, Anniversary, 11, Rev. ARTHUR HURN; 7, Rev. G. H. VANCE, B.D. Stratford Unitarian Church, 11, P.S.M., Mr. G. E. LEE; 6.30, Rev. J. ARTHUR PEARSON. Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A. Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS. Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS. BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL. BEDFIELD, 2.30 and 6.30. BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE. BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30. BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE. BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME. BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET. CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. GEORGE CRITCHLEY, B.A. CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH. CHESTER, Matthew Henry's Chapel, 11 and 6.30, Student, U.H.M.C. DOUGLAS, I.O.M., The Gymnasium, Kensington-road (off Bucks-road), 11 and 6.30, Ministers from Manchester and District. DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A. DUBLIN, Stephen's Green West, 12. FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, High-street Chapel, 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMORTH.

DEATH.

VALLANCE.—On October 13, at Eastbourne, Charles Vallance, of Avondale, Mansfield, aged 61.

In Memoriam.

In ever loving remembrance of SAMUEL JENKINSON, formerly Minister of the Unitarian Church, Malton, Yorks, eldest son of the late James Jenkinson, of Werneth, Oldham; died, October 17th, 1905, at Forest View House, Chingford. Also, ELIZA, his devoted wife, and elder daughter of the late Johnathan Hirst, of Grasscroft and Oldham; died, October 26th, 1905, at Forest View House, Chingford.

He deems it well

To take our dear ones from our sight
 And leave us grieving.

CHURCH AND STATE.

Disestablishment Campaign.

PUBLIC MEETING (arranged by the Liberation Society) in the CITY TEMPLE, Thursday, November 12, at 7.0 p.m.
 Chairman—Sir R. W. PERKS, Bart., M.P.
 Speakers—The Right Hon. A. Birrell, M.P.; Mr. W. Brace, M.P.; Rev. Evan Jones, (Carravon); Rev. R. J. Campbell, M.A.
 Musical Recital, 6.30, Mr. & Mrs. CHAS. CONSTABLE.

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